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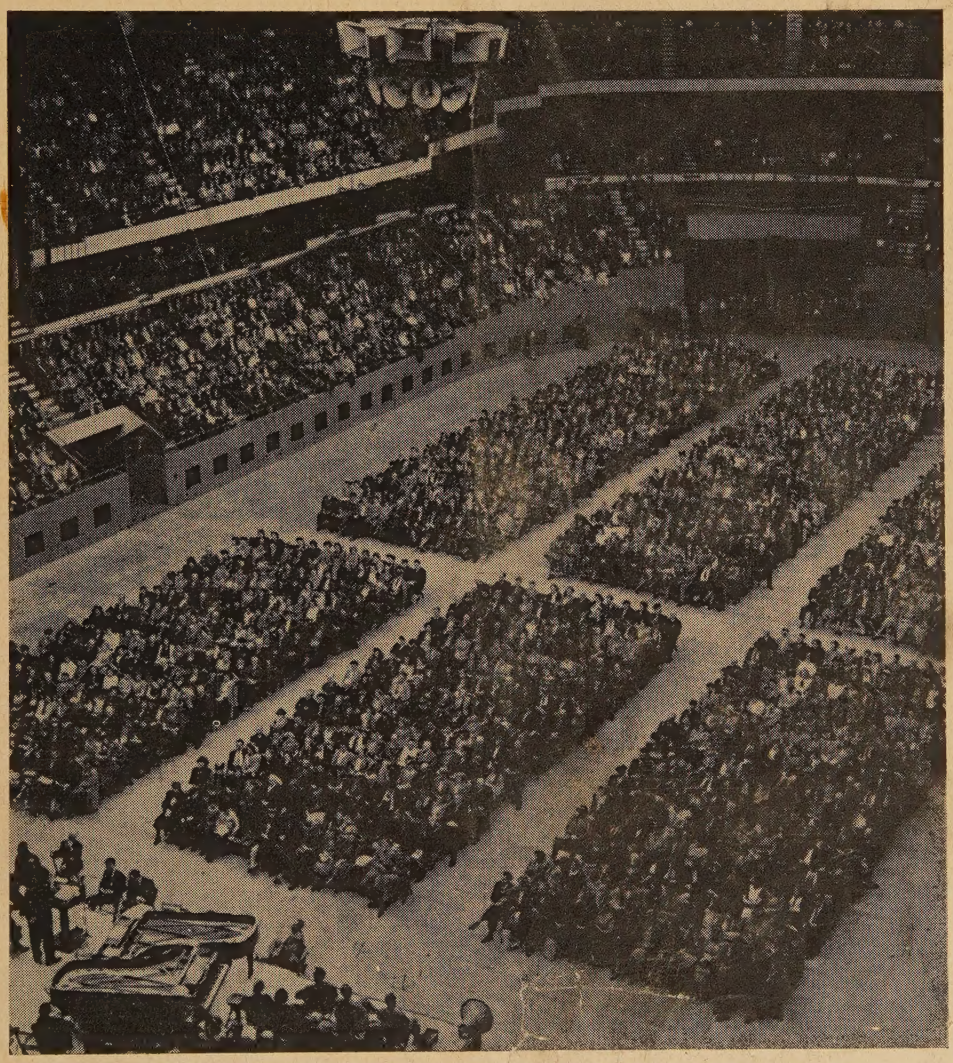
Voice of Evangelical Christianity in America



EVANGELICALS FILL BOSTON GARDEN IN HUGE DEMONSTRATION
Partial view of audience attending "Word of Life" Rally (See page 9)

UEA

Readers Say—

We Can Have Revival

To the Editor:

Last evening a visiting minister said, "we are praying for a revival". The need for a revival is a current topic in UEA and other religious magazines. The Great Commission is to take the Gospel to every creature — and it isn't being done. Churches are reporting additions annually and bragging on "very successful" years, but more could have been done.

Any effect must have an adequate cause. The effort which the churches are making is not adequate to either a local revival or the evangelization of the world — which changes its population at least twice a century. Yet the churches can make the necessary effort if they would bring as much ambition to the task as many people outside the church to a hobby, or as much consecration and self-sacrifice as the missionaries bring to their self-imposed task of taking the Gospel to foreign lands.

It doesn't take any less skill to teach the Bible than it does to teach in the public schools, yet most churches do nothing about training their teachers or provding them with a library. It doesn't take any less skill to train people in Christian living than to train a pianist, or a baseball player, yet few preachers and church teachers, are trained as coaches in Christian living. The churches complain that they have only half or three-quarters of an hour a week in which to teach the Bible, yet that is all a music teacher has. The difference in results is due to the fact that the music teacher knows music and knows how to teach it, while few church-school teachers are trained either in the Bible or in how to teach it.

People outside the churches take correspondence courses, of evening school studies, but few church members do although there are many good courses available for church workers. Missionaries train themselves at their own expense for work in the foreign fields, but how many church members are willing to make an equal effort to train themselves to teach in the homeland churches.

The churches are doing practically nothing with advertising as a means of carrying the Gospel to the world, although they complain about the effectiveness of liquor advertising, and our seminaries advertise for students. The churches are backward about using religious motion pictures although they complain about the power of commercial motion pictures and although even the heathen Chinese knew that one picture was worth a thousand words.

The churches are hardly denting the methods available for carrying out the Great Commission. They can have a revival whenever they quit being satisified with petty results, petty methods, and petty efforts.

PAUL S. WHITCOMB

Gladstone, Ore.

Why Knock Wallace?

To the Editor:

I don't know why you knock Wallace. He was the only outstanding Christian gentleman in the Roosevelt administration.

The Democratic party now is absolutely Catholic controlled and would brand you as Communist if you dared criticize the oily policy that is betraying the Jew in Palestine and greasing the machine for another war. The Vatican and Standard Oil evidently are deciding our foreign policy. Franco will soon be a whitewashed gentleman.

Be consistent or you'll defeat your worthy purposes. W. E. PETTIT

Venice, Calif.

"Christ Centered"

To the Editor:

For several years I have read your excellent paper and greatly enjoy it. Your articles are timely and Christ-centered. I wish you God's richest blessings in this new year.

ALFRED A. CIERPKE

Chattanooga, Tenn.

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United Evangelical Ac

An Interdenominational Journal of and Opinion with a Program United Action

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United Evangelical Action is publishe a month at Newton, Kansas, by the I Association of Evangelicals.

Advertising space rates on request.

Subscription price in U.S.A. and pos eight months, $1.00; one year, $1.50; fiv $5.00. Foreign subscriptions, $2.00 per y receipts mailed unless requested.

Entered as second-class matter Aug 1945, at the post office at Cincinnati under the act of March 3, 1879.

Application for transfer of second-cla ing privilege from Cincinnati to Newton, is pending.

All editorials, sermons and articles ap in United Evangelical Action repres personal views of the authors. They necessarily reflect the policies of the Association of Evangelicals, of its co groups, or the convictions of their in members.

All communications relating to ne torial or advertising matters shou addressed to the Executive Offices of Evangelical Action, 111 East Fourth Cincinnati 2, Ohio. Telephone MAin

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Vol. VII No.

Newton, Kansas, June 1

Printed in the U. S. A.

FORWARDING THE FAITH FOR FREEDOM *

STEPHEN W. PAINE

I giving thought to this impor-
ınt topic, let us consider three
ertinent questions which seem
ne to be involved. First the
tion, "What do we mean by *the*
ı?" Then, "What is the state
:he faith?" and finally, "How
we forward the faith?"

What Do We Mean?

irst, there is an exclusivism im-
l in "the faith" which is dis-
eful to modern man amid his
y "faiths." "After all, aren't
all working for the same grand
s?" There is much talk of
r-faith organizations and con-
nces. One is impressed that
re is some good in all religions"
we hear liberal leadership pro-
ng a content for religious in-
ction which shall contain the
c elements of and be satisfactory
he "three major faiths" in this
ıtry. Much is made of the uni-
al Fatherhood of God and
herhood of man. A great deal
enthusiasm is evinced for the
nsive merger of denominations,
so-called ecumenical movement.
f course there is plenty of room
his picture for those who still
ere to the evangelical Christian
ypoint, for this is indeed one of
"grand old faiths" and has much
ommend it. It can make a fine
ıtribution" to the general situ-
ı. But the New Testament
ks of a world view and way
ife unique from all others, and
it repeatedly "the faith." This
ı, we are told in the Galatian
r, centers about the person and
k of Christ. "Before faith came
were kept under the law, shut up
the faith which should after-
ds be revealed. Wherefore the
was our schoolmaster to bring
ınto Christ" (3:23, 24). This
ı, for which we are to contend
ecessary, was given to man by
lation; it was "once delivered to the saints" (Jude 3). This faith was authoritarian in its nature and demanded obedience, for in Acts 6:7 we hear of a number of Jewish priests who became "obedient unto the faith." It was contrary to humanistic philosophy, for Paul warned the Colossians, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of man, after the basic concepts of the world, and not after Christ" (Col. 2:8).

Again this faith is described as being contrary to fleshly living, for Paul cites the instability of the Cretans and bids Titus to "rebuke them sharply that they may become sound in *the* faith" (1:13). And unto *the* faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ" (3:23, 24). This faith, for which we are to contend if necessary, was given to man by it is worth striving and working for, as we note when the Philippians are exhorted to "stand fast in one spirit, with one mind striving cooperatively for the faith of the gospel" (Phil. 1:27).

This faith allows for differences in convictions with reference to some of the incidental matters, for the Roman believers are enjoined, "Him that is weak in *the* faith, receive ye, but not to doubtful disputation" (Rom. 14:1). Its uniqueness is specifically affirmed when the apostle says to the Ephesians, "There is one faith" (3:5). It is further affirmed to be the only avenue of salvation for lost man, "for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Thus the claims of this faith conflict with the claims of all other faiths, and John warns, "If there come any unto you and bring not this doctrine, receive him not into your house neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10, 11). This faith is therefore exceedingly precious, and Paul, about to close his earthly mission, rejoices that he can say, "I have kept the faith" (2 Tim. 4:7).

Now it is quite possible for any interested person with ordinary intelligence to follow historically the transmission of this faith. We have its elements recorded in lucid fashion in the sacred writings of the Old and the New Testaments. The manuscript tradition upon which these rest is unusually good, so that if we can say that we know *anything* from antiquity, then we can also say that we have a knowledge that is substantially full and complete as to what the writers of the sacred Scripture actually wrote.

We are able to know also what the main stream of Christianity has understood through the centuries to

DR. STEPHEN W. PAINE, president of Houghton College since 1937, is the newly elected President of the National Association of Evangelicals.

Dr. Paine is a native of Grand Rápids, Michigan, and a Wesleyan Methodist. He took his Bachelor of Arts degree at Wheaton College, Wheaton, Ill. His A.M., and Ph.D., degrees were granted at the University of Illinois.

President Paine has been actively associated with NAE since its inception in 1941. During this time he has served as chairman of the Commission for Christian Educational Institutions, as a valued member of the Executive Committee for four years, and as NAE's First Vice President for the past two years.

To those who know President Paine, his humble spirit, his consistent hard work, his careful organizing methods, his esteem among his fellow evangelicals, and the integrity of his dealings with all men make him worthy of this new position to which God has called him.

Closing address at the Sixth Annual
vention of the National Association
Evangelicals by the newly-elected
dent of the Association.

be the principal teachings of the Scriptures, for we have access to the voluminous writings of the Greek and Latin church fathers with their discussion of various heresies and deviations from the true Gospel. We can note further the agreements of the synods and councils of the early church as to basic doctrine. And finally we may examine the confessions and creeds of modern Christendom, those denominations and churches whose roots go back somewhat into the past of the Christian church. Each of these will be found to have a considerable common core where there is full and substantial agreement. This is often true even of churches whose clergy and membership have in reality drifted far from the faith of the fathers which still remains in their book of discipline and which the clergy still promise in their ordination vows to maintain and keep pure.

This common heritage of historic Christianity is often referred to as the historic evangelical position. It is what evangelical Christians mean when they speak of "the faith."

Furthermore it is this evangelical faith which has for many generations provided the seed bed for freedom as we in America have known it. Thirty years ago we were very optimistic about the prospect that the democratic way of life, which was generally assumed to be the best way of life politically, would soon spread to the ends of the earth. Through the vicissitudes of history, many nations have in the memory of the present generation had a chance for a democratic form of government. These include some of the Latin American states, Spain, Germany, Austria, some of the Balkan states, Russia, and others. Few, if any, of these trials have resulted in true freedom to the individual.

We ought by now to be learning that man can be politically free, free from interference by government, only when he of his own accord wills that which is for the good, not the damage, of society—else he must be curbed by society. In other words, freedom is seen to be closely connected to righteousness. Someone has referred to the "moral cement" which is needed to hold a democracy together. This is of course a matter of the heart, the volitional being.

We note today in this country the rapid tendency toward an increasing concentration of power in the hands of the central government. We dare to affirm that this is because the general level of morals in our land has slipped to the point where outer compulsion has become increasingly necessary. The wise man said, "For the transgressions of the land, many shall be the rulers thereof." And so we see an increasing multiplicity of government agencies and bureaus, and Washington with its host of government employees the fastest growing city in the country.

The real slavery, then, is in bondage to sin. Jesus said, "Whosoever committeth sin is the slave of sin" (John 8:34). When Christ lifts us from "the weak and beggarly elements" and when we take his yoke upon us (Matt. 11:28) and become voluntary love-slaves of his, then we shall not only love God, but also our neighbor as ourselves. Ours will then be the peaceable fruit of the Spirit, against which there is no law (Gal. 5:23). We have been made free from sin and now have our fruit unto holiness (Rom. 6:22). We begin to see something of what Christ had in mind when he said, "If the son therefore shall make you free, ye shall be free indeed" (John 8:36).

True, this kind of freedom will be regarded as bondage by selfish, natural man who does not desire primarily the good of others and cannot stand the restraining thought of a holy God (Ps. 2:3). The result for him then is bondage to sin, to law, to human government, to judgment. The present generation provides ample illustrative material here. We see Germany where the universities worked so hard to free the people from the restraining concept of a holy and just God, partly by sounding forth the doctrines of evolution and partly by destroying the Bible through the higher criticism. We see the implications of this materialistic world view amplified by the German philosophers and implemented by Hitler. The result for the German people was not freedom in any sense. Russia today is following essentially the same "emancipated" godless course. And freedom as we know it is unknown to the Russian people today.

Bready, in his admirable and scholarly writings on the evangelical revival in England, calls attention to the centrality of the Christian faith in our Anglo-Saxon heritage of freedom. He quotes the opinions of some of England's grea historians in support of this th and concludes, "We and our mediate forefathers have been la ly guided by the mighty Chris revival which Wesley and his leagues initiated; but for the r part we know it not. Only r when our free institutions have b sorely threatened, do we begin divine the invisible springs at w they have fed—springs which generation has done little to qui and much to clog" (*Faith Freedom*, p. 48).

To the late President Coolidg attributes the statement, "Ame was born in a revival of relig Back of that revival were Wesley, George Whitefield, Francis Asbury." And it sh be added here that John Wesley his colleagues were just one albeit an important one, in the g tradition of the historic evange faith.

If, then, as we have stated ab there is a common core of doct upon which evangelicals are un what is it? Scholars like Ma in his book, *Christianity ve Liberalism*, and Craig in his volu *Christianity Rightly So-called*, discussed somewhat fully this q tion, but there are many short concise statements of this f We have mentioned the his creeds and the creeds of mo Protestantism. We could add r ern statements of faith like tha the Evangelical World Alli (1846), the World's Chris Fundamentals Association, and American Council of Chris Churches.

Perhaps the most recent stater of this kind is that of our Association. I believe that the I gave our leaders wisdom when led them to this concise yet com definition of the historic Chris faith.

1. We believe the Bible to be th spired, the only infallible, auth tive word of God.
2. We believe that there is one eternally existent in three pers Father, Son, and Holy Spirit.
3. We believe in the deity of our Jesus Christ, in His virgin birt His sinless life, in His miracle His vicarious and atoning through His shed blood, in His ily resurrection, in His ascensi the right hand of the Father, a His personal return in power glory.
4. We believe that for the salv of lost and sinful man rege tion by the Holy Spirit is absol essential.

(Continued on page 6)

FACTS ABOUT COMMUNISM AND COMMUNISTS

DANIEL A. REED*

T is important that each sovereign citizen be on his guard lest he become a victim of Communistic opaganda. Today we are learng a great deal about the activities Communism in America. So let s see exactly:

1. Who is a Communist?
2. What are his obligations and ities?
3. To whom is he responsible?
4. How do Communists treat inority groups?
5. Do Communists use force and olence to gain their ends?
6. What do Communists consider their relation to the United ates?
7. Is war between the United ates and Russia inevitable?

For our answers we will go to the ficial documents of the Commust Party. We will also listen to a w words by Joseph Stalin, the cognized head of the party. Then will have a statement or two om Lenin, from whom Stalin inrited the leadership of the Comnist movement. Lenin is conlered practically a "god" by the mmunists everywhere.

1. *Who is a Communist?*

Our answer is found in paragraph of the Constitution and Rules of Communist International. This ids: "Membership of the Comnist Party and the Communist ternational is open to all those o accept the program and rules the given Communist Party and the Communist International, o join one of the basic units of party, actively work in it, abide all the decisions of the party and the Communist International; d regularly pay party dues."

2. *What are his obligations and duties?*

For the answer to that one, let us look at a few provisions of the 21 Conditions of the Second Congress of the Communist International. No. 4 of these reads: "Persistent and systematic propaganda and agitation must be carried on in the army, where Communist groups should be formed in every military organization. Wherever owing to repressive legislation agitation becomes impossible, it is necessary to carry on such agitation illegally. But refusal to carry on or participate in such work should be considered equal to treason to the revolutionary cause."

Here is another obligation and duty of Communists: It is Condition No. 9 of the 21 Conditions: "Every party desirous of belonging to the Communist International should be bound to carry on systematic and persistent Communist work in the labor unions, cooperatives, and other organizations of working masses. It is necessary to form Communist nuclei within these organizations, which by persistent and lasting work should win over labor unions to Communism."

3. *To whom is he responsible?*

Condition No. 14 says: "The Communist Party should carry on a precise and definite propaganda to induce workers to refuse to transport any kind of military equipment intended for fighting against the Soviet Republics, and should also by legal and illegal means carry on a program amongst the troops sent against the workers republics."

4. *How do Communists treat minority groups?*

We hear a great deal about the Communists being the friend of minority groups. They are constantly trying to stir up those who think they have a grievance. To find out how they treat minority groups, we shall listen to the words of Joseph Stalin. In this way no one can say that we are not getting the truth. On page 51 of his book, *Problems of Leninism,* Stalin says (speaking of a country that they want to take over): "Before entering upon decisive political action the party must, by means of prolonged revolutionary work, insure for itself the support of the majority of the working masses, or at least the benevolent *neutrality* of the majority of the class . . . And what is to be done with the minority, if it does not wish, if it does not agree to submit voluntarily to the will of the majority? When the party enjoys the confidence of the majority, can it and should it force the minority to submit to the will of the majority? Yes; it can and it must."

5. *Do Communists use force and violence to gain their ends?*

On pages 39-40 of the same book,

NAE ON THE AIR

Speakers for the National Association of Evangelicals' summer radio broadcasts will be:

MUTUAL NETWORK: June 4 and 11—Dr. Stephen W. Paine, president of Houghton College, Houghton, N.Y., and president of the NAE.

ABC NETWORK: June 5-26—Dr. Theodore H. Elsner, pastor of the Philadelphia Gospel Tabernacle.

July 3-31—Dr. R. L. Decker, pastor of Temple Baptist Church, Kansas City, Mo.

August 7—Dr. Torrey Johnson, president of Youth for Christ, International.

August 14—Dr. Billy Graham, president of Northwestern Schools, Minneapolis, Minn., and vice president of Youth for Christ, International.

August 21—Dr. Robert Cook, director of Chicagoland Youth for Christ.

August 28—Rev. David Morken, director of Los Angeles Youth for Christ.

Evangelicals throughout the land are asked to contact their radio stations belonging to these chains asking when the program will be aired locally. If not scheduled, evangelicals should take united action to request time.

Representative Reed is the Repubin member of Congress from the 45th strict of the State of New York. This tement is from an address appearing the *Congressional Record,* April 19, 8.

Mr. Stalin says: "The dictatorship of the proletariat must necessarily include the concept of violence. There is no dictatorship without violence if the dictatorship is to be understood in the strict sense of the ship of the proletariat as 'power based directly on violence'". Stalin took that word of Lenin from *Collected Works,* page 315, Russian edition.

6. *What do Communists consider is their relationship to the United States?*

On January 2, 1946, Joseph Starobin, writing in the *Communist Daily Worker* (the official mouthpiece of the Communist Party in America), called the United States the enemy.

7. *Is war between Russia and the United States inevitable?*

On page 19 of his book, *Problems of Leninism,* Joseph Stalin gives us our answer to this question as he quotes from the works of Lenin—*Collected Works,* volume XXII, pages 315-317, Russian edition. This is Lenin's statement with which Stalin agrees: "International imperialism (remember, they call us an international imperialist) with all the might of its capital and its highly organized military technique, which represents a real fortress of international capital, could under no circumstances, under no possible conditions, live side by side with the Soviet Republics . . . A conflict is inevitable."

* * * *

Forwarding the Faith

(Continued from page 4)

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

Of course the first item, faith in the dependability of the Scriptures, is cardinal for all the others. Faith in the Scriptures was so implicit in the early days of the Church, as is clear indeed from the patristic writings, that it did not even occur to them to mention it in their creeds, as the Apostles' creed and the Nicene creed.

Evangelicals today, with widely differing doctrine and church practices zealously held, are yet united by their implicit *faith* in these foundation stones of the historic church. So-called "liberals" today, of the widest variation in denominational background, are united by their *disbelief* in this historic evangelical faith.

The so-called liberals of our day are loath to lose the terminology of orthodoxy, for in even the most liberal of the larger denominations there remain thousands of sincere believers whom they must not excite unduly. So they speak of the Bible as an inspired book, they speak of Jesus as the divine Lord and Saviour, of immortality, and so on, not for one moment intending by these words what evangelicals through the centuries have meant by them. I personally have heard evidence to the effect that liberal seminaries, while teaching the theologs to scorn the true Gospel yet tell them to retain the Gospel terminology. Wolves in sheep's clothing, deceiving if it were possible, the very elect.

Especially avid are the liberals to hold to the word "evangelical." The Federal Council of Churches thus characterizes itself frequently. But there is a National Association to whom the word rightly belongs, and with the help of the Lord it shall be ours and theirs who share this precious faith.

Perhaps here we might add a word of caution. This basic evangelical faith provides a wonderful platform for Christian unity. Every one of its seven statements helps to separate only the believers from those who doubt. But there is a danger lest still other criteria be added, and the addition of even one condition above these cardinal bases of the Christian faith could mean that we have ceased uniting evangelicals as such and have gone to uniting one particular kind of evangelicals.

The fundamentalist believes strongly everything he believes. And he identifies his own position—often in some detail—with orthodoxy. I read John Wesley's paper "The Character of a Methodist," and commented that it should be called "The Character of a Christian." Then one day I came across a writing by a Dutch divine, perhaps Abraham Kuyper, entitled "The Character of a Calvinist." There were marked similarities to the other paper and it also could well have been titled, I thought, "The Character of a Christian."

But there is danger lest the sincere fundamentalist fail to distinguish central from periphera truth and impose all of his belief as criteria of orthodoxy. Wher this viewpoint prevails in an organization designed to unite all evangelicals, then such an organizatior has undertaken to divide rathe than unite evangelicals.

This happened once when a certain evangelical organization decided to incorporate a premillennia plank in its doctrinal platform, thu dividing instead of unitin evangelicals.

I feel that our brethren of th American Council of Christia Churches, and I desire to speak mos kindly of them, have similarly miss ed the way when they have en deavored to superadd as barriers t evangelical cooperation such thing as membership in a Federal Counci denomination, or the holding o pacifistic belief, or connection wit one of the Pentecostal churches. A to this last criterion, I believe tha it rests more upon statements of th leaders than upon any official dec laration of the body. I think tha I am correct in saying that ou Pentecostal brethren would mee every constitutional requirement fo membership in the American Coun cil. Yet there is, as it were, a bar rier to such membership becaus of statements made by their leader In these matters, it seems to me ou American Council friends have un wittingly set up a policy which re sults in dividing evangelicals. An please remember, I'm not no speaking of the division between th NAE and the American Counci but only of the basic setup of th American Council itself.

These incidental and periphera matters of doctrine and churc procedure belong, in my opinion, t the churches. They are not withi our province if we envision it a our task to unite evangelicals *a such.* There are some who poi to the many denominational divi ions of evangelical Protestantis as an indication of weakness in th movement. I believe that more ofte they are a sign of virility. It woul be very difficult to get modernis excited over an issue involving th Calvinistic and the Arminian poin of view. They would say, "Wha does it matter?" All doctrine is f them of minor interest. B doctrinal differences are real di ferences. And in each such que tion, one side is right or more nea

(Continued on page 8)

IS ROMAN CATHOLICISM BROAD AND TOLERANT?

GLENWOOD BLACKMORE

BY radio, newspaper and every other means of communication we are constantly being propa-ndized into believing that Roman atholicism is far more free and lerant than Protestantism.

Since a new generation of Prot-stants is arising that "knows not oseph" it may be well to expose em to some of the actual teach-g of the Roman Church about berty and freedom.

As an introduction to what might a very productive study we ould cite a few references from ouscaren, *Canon Law Digest,* ather Conway, *The Question Box; he National Catholic Alamanac,* ny year; Woywood, *The New anon Law* and also *A Practical ommentary on the Code of the anon Law*—all recognized author-ies in the Roman Church.

May a Roman Catholic participate non-Catholic worship?

"It is unlawful for the faithful to ssist in any active manner, or to ke part in the sacred services of on-Catholic . . . Visiting a non-atholic church as a sight-seer is ot forbidden, but one may not be esent at non-Catholic prayers, rvices, or sermons either in a urch *or elsewhere*" (W. II, 59).

May a Roman Catholic join non-atholic societies and cults?

The Independent Order of Good emplars, the Odd Fellows, the ons of Temperance, the Knights Pythias are forbidden societies vithout, however, the excommuni-tion." "Passive membership may retained, if there is no scandal, there would be grave loss, if there no danger of perversion, if the ociety is not permitted to bury the ember" W.II, 485).

May a Roman Catholic join the asonic Order?

Enrollment "in the Masonic sect" curs *ispso facto* excommunication N. II, 484).

May a Roman Catholic join the YMCA?

"The Holy See has issued a warning against the Young Men's Christian Association and an exhortation to the bishops of the Catholic Church to keep Catholics from joining the Association because it leads to rationalism and religious indifferentism."

Certain publications of the YMCA are forbidden *ipso jure.* "It is especially young students *of both sexes* who are endangered. They are first shaken in their traditional faith, then led to hesitate between various opinions, next brought to universal doubt, and finally induced to acquiesce in a vague sort of general religion which is certainly far other than that taught by Our Lord Jesus Christ" (B. I, 608, W. II, 611).

May Roman Catholic clerics join or attend meetings of Rotary Clubs?

It is not expedient for Ordinaries to permit clerics to become members of Rotary Clubs, or to attend their meetings, according to the Sacred Consistorial Congregation (B. I. 617).

Does the Vatican favor the union of Christendom?

The pan-Christian movement which strives to "unite all Christian denominations by compromise upon a common platform of admitted doctrine" was clearly and finally repudiated by the Encyclical of Pius XI on the "promotion of true Christian unity" in 1928: "It is evident that the Holy See can in no way participate in these meetings, and that Catholics are not permitted to favor or to cooperate in such undertakings" (B. I, 619 ff.).

Are Anglican Orders valid?

"Anglican orders were declared invalid under Pope Leo XIII who had the question of their validity thoroughly investigated and gave the decision September 18, 1896, in his bull 'Apostolicae Curae'" (NCA, 205).

What are the "principal heresies"?

The National Catholic Almanac enumerates almost two score, including Anabaptism, Anglicanism, Baptists, all Calvinists, Christian Science, Congregationalism, Greek Heresy and Schism, Lutheranism, Methodism, Mormonism, Quakers, Rosicrucians, Unitarians, Universalists, Waldenses (NCA, 1945, 246 ff.).

May a Roman Catholic contribute money to the erection of buildings of heretical bodies?

"A Catholic may not contribute money toward the building of an heretical church, or give his work gratis" (W. II, 59).

May a non-Catholic sing in a Catholic choir?

"It is forbidden that non-Catholics sing in the choir." Only temporarily, when a Catholic cannot be had and provided the Catholics do not object, may a non-Catholic organist play the organ (W. II, 60).

What, according to Roman Catholicism is the relation between Church and State?

Both Church and State were instituted by God "and in that respect are alike competent and independent of each other . . . the spiritual power should get the preference in a conflict of jurisdiction . . . *For the sake of peace, the Church has been obliged to allow the civil power certain rights in ecclesiastical affairs to obtain assurance from the civil power of the free exercise of her most essential rights . . .*" (W. I, 2).

May members of the hierarchy be tried in civil courts?

"All lawsuits against clerics, both civil and criminal, must be brought into the ecclesiastical court, unless other provisions have been made legitimately for some countries (Canon 120)" Cardinals, legates, etc., may not "be sued in the secular

courts in matters relating to their offices without permission of the Holy See' (W. I. 52).

Has Church or State jurisdiction over matrimony?

". . . the church alone, to the exclusion of all secular powers, has jurisdiction over the marriage contract of Christians . . . If it is a sacred contract, an essentially religious act, the secular power has no authority over such a contract of Christians. It is not probable that the modern governments of Christian nations will ever again admit that right of the Church" (W. I. 560).

Should this be insufficient to convince the reader of the exclusiveness, isolationism and narrowness of Roman Catholicism we have more evidence from other sources just as authoritative.

* * * *

Forwarding the Faith

(Continued from page 6)

ly right than the other. There is room, yes need, for the having of convictions on these matters, rather than for an attitude of indifferentism. The Bible, while commanding charity in matters of incidental difference, yet enjoins, "Let every man be fully persuaded in his own mind" (Rom. 14:5).

God has seemed to give to the NAE a fairly clear vision of this principle of evangelical unity. I believe that, to a man, our Board of Administration would without hesitation refuse to all an item which would constitute a means of division in our evangelical ranks if the issue were clear. Time and time again this has been demonstrated. And when we think of the wide theological and ecclesiastical spread represented in our constituency we can but thank the Lord for what He has wrought. Certainly we shall need to maintain this policy most vigilantly in the future.

In summary, thus far we have endeavored to answer both positively and negatively the question, "What do we mean by *the* faith for freedom?"

State of the Faith

Now the question, "What is the state of the faith?" To answer this question fully is of course far beyond our power in the time at our disposal.

We notice first the rapid rise of Communism with its inherent antagonism for Christianity. Really just one phase of nineteenth century materialism, Communism today is atheistic, aggressive, avowedly seeking world scope. It is of course diametrically opposed to the Christian faith. It is advanced by the materialism and humanism of our day. It menaces true democracy and freedom. Many religious liberals, including some leaders in the Federal Council of Churches, are pre-disposed to a friendly attitude toward Communism. This could be documented amply had we the time.

We next notice the advance of Roman Catholicism. This is seen in the intensified program of Catholic action which was able to secure a Supreme Court ruling permitting the use of public funds for the supplying of school bus service to students attending parochial schools. This same machine is endeavoring to bring pressure on Congress so that the law providing federal aid to education may permit the use of these funds for the support of parochial schools. And Catholic political action has been successful in a few notable cases actually to secure for this church the control and management of certain public schools and school systems.

Highlighted by the espousal of the Roman Catholic faith by a few persons well known in the United States this church is laying claim to a greatly increased membership.

There is also apparent today in Catholic-dominated countries an increasingly intolerant attitude toward persons of the evangelical faith. The Catholic hierarchy is of course opposed to Communism and capitalizes upon the menace of Communism for its own advancement. An effort is made to make the issue appear as a simple choice between Catholicism and Communism. Protestants in Catholic dominated countries and elsewhere are often referred to as "communists."

Next we must note with regret the decline of Protestantism under liberal leadership. This nation, history tells us, has been predominantly a Protestant nation. Had Protestantism remained strong and virile, both Communism and Catholicism would have been restricted to a far lesser role than that which they now play. But the infiltration of liberalism in Protestant denominations has rendered Protestantism weak before the dual challenge. "Gray hairs are here and there upon him and he knoweth it not." Liberalism brought with it an emphasis upon the brotherhoo of man and the so-called "soci gospel." The Federal Council Churches, while declining in its b ginnings to adopt any doctrin creed, yet did adopt what was ca ed a "social creed." This had larg ly to do with trade unionism a the advocacy of proper workin conditions for labor, and made mention of Christ or of God or the church.

It was perhaps natural that t liberals should find themselves in fair degree of sympathy with Com munism, which was materialist and humanistic and was making most winsome appeal to labor a endeavoring to arouse class stri and hatred. It is of course w known that some of the Feder Council leaders have been listed the F. B. I. as belonging to vario Communists "front" organizatio One missionary leader took occasi to send to each pastor in the d nomination a copy of the book *B hind Soviet Power,* and at the mi sionary conference at Buck H Falls recently advised his heare not to judge Russia harshly un we ourselves have a better cu for social ills. It would seem th Protestantism, under this type leadership cannot do much to oppo Communism.

With reference to the curre Roman Catholic advance, liber Protestants with no message certainty and faith but only doubt and uncertainty cannot co pete with a clever presentation the Catholic viewpoint in langua strongly reminiscent of the o fashioned Protestant revivalist. A further, since liberal Protestantis has abandoned those tenets f which Luther was willing to sta his life and to break with Ro there is no reason now why libe Protestants should not actua court the Catholic Church. And in the various plans proposed fr time to time by liberals for a wo church, one frequently hears hope expressed that the Catho Church will choose to join the p ject. Naturally then, the Presid of the Federal Council did not ra any objection to our sending ambassador to the Vatican wh consulted regarding this proposal the President of the United Sta This liberal Protestantism has b selling the situation right into hands of atheistic Communism the one hand and Catholicism on other.

(To Be Continued)

The EVANGELICAL NEWSFRONT

UEA Correspondence ● **RNS News Service**

—UNITED ACTION—

Boston Garden Filled In Word of Life Rally

BOSTON—Over 15,000 evangelicals athered in Boston Garden May 8 o hear Jack Wyrtzen of the Word of ife Radio Hour. The event proved to e one of the largest demonstrations of vangelical strength here in years.

The audience listened to the reading f Testimonials by Gil Dodds, the "Fly-ng Parson"; Allan C. Emery, Jr., Bos-on wool merchant; Gordon C. Mac-erron, president of the Boston Gid-ons; Edward Smillie, Gordon College tudent who plans to do missionary ork in Tibet; William Loft, a Har-ard sophomore, and several other high chool and college students.

Music for the meeting was provided y two large bands and a mixed horus of 1500 voices under the direc-on of Dr. Carleton Booth.

There was a reading from Scrip-ure by Dr. Sidney W. Powell, pastor f Tremont Temple Baptist Church, ho quoted from II Tim. 4:1-8 "Preach e word in season and out of season."

Dr. Harold J. Ockenga, minister f Park Street Congregational Church, ffered the prayer.

Delegates from Laconia and Nashua, . H., Providence, Vermont, and as far way as New York city attended the eeting.

Dr. Hedrick Is New Southwest Leader

LOS ANGELES. Calif.—Dr. Henry . Hedrick has succeeded Dr. J. T. amrazil as executive secretary of e Southwest Regional Area of the ational Association of Evangelicals. e has been duly installed in the of-ces of the area and is at the service f the churches.

Dr. Hedrick is a graduate of the Bi-le Institute of Los Angeles, John rown University and Houston Bible nstitute. The latter recently conferred e degree of D. D. Within recent ears Dr. Hedrick has been in the mploy of the Los Angeles Baptist City ission Society as pastor of the Chan-el Heights Community Church of San edro. He has rendered an outstand-g service as spiritual adviser to the ommunity which makes up one of the ajor Federal Housing projects of is area.

Plan Evangelical Center in Gotham

NEW YORK.—Calvary Book Store as dedicated at a recent Wednesday ight service of the Calvary Baptist hurch, where Dr. William Ward Ayer s the pastor. The opening of a religi-us book shop in Mid-Manhattan has been long considered by the leaders of Calvary. The new venture, located at street level next to the church entrance, marks a step toward the utilization of the entire building by the church for evangelical Christian purposes. At present a major portion of the seventeen-story structure is occupied by a hotel. Such a large number of Christian organizations have sought office space in the building that Calvary Baptist Church leaders are now looking towards the time when the hotel will give way to the Evangelical Center of the East.

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Evangelical Student Volunteers to Gather

CHICAGO.—Bishop Frank Houghton, general director of the China Inland Mission, will speak at the second Convention for Missionary Conquest to be held at the University of Illinois December 27-31, according to a cablegram received from London by Dr. T. Norton Sterrett, missionary secretary of the Inter-Varsity Christian Fellowship.

Bishop Houghton recently returned from China, but will remain away from his post long enough to bring convention delegates news of the great student awakening in China and other missionary activity in that country.

Over 1,200 Christian college and university students from the United States, Canada, and a number of foreign countries are expected to gather in Urbana for the convention. Other speakers will include Dr. V. Raymond Edman, president of Wheaton College, Wheaton, Ill.; Dr. G. Allen Fleece, Chattanooga, Tenn.; Rev. Frank Torrey, Lancaster, Pa.; and Dr. Charles Woodbridge, Savannah, Ga.

DR. HENRY E. HEDRICK
New Southwest Regional Man

—PUBLIC AFFAIRS—

Religious Complexion Of Eightieth Congress

WASHINGTON, D. C.—A recent religious census of the Congress taken under the direction of Methodist Bishop Charles W. Flint showed that both Houses have 433 Protestants enrolled, 77 Roman Catholics, and 7 Jews.

The breakdown by denominations was as follows:

Denomination	Senate	House
Methodist	18	100
Roman Catholic	10	67
Baptist	12	61
Presbyterian	10	50
Episcopal	16	49
Congregational	8	20
Christian or Church of Christ	6	20
Lutheran	5	13
Jewish	0	7
Unitarian	1	5
Christian Science	1	4
Latter Day Saints	2	3
Reformed	0	4
Union or Community	2	2
Friends	1	2
United Presbyterian	0	2
Latter Day Saints, (Reorganized)	1	0
Christian Reformed	0	1
Reformed Church in America	0	1
Evangelical	0	1
Evangelical United Brethren	0	1
Methodist Protestant	0	1
Reformed Episcopal	0	1
Evangelical Congregational	0	1
Independent	0	1
"Protestant"	1	6
No record	1	2
None	1	7

Episcopalians Hit At Court Decision

ALBANY, N. Y.—(RNS)—A resolution adopted at the eighieth annual convention of the Episcopal Diocese of Albany labeled the recent decision of the Supreme Court making it illegal to conduct religious classes in public

NAE

National Association of Evangelicals

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Upper Mid-West—Rev. John W. Walkup, Director. Office: 530 Andrus Bldg., 512 Nicollet Ave., Minneapolis 2, Minn.

Greater Chicago—Rev. Harold Taylor, Director, 542 S. Dearborn Street, Chicago 5, Ill.

United Evangelical Action
Dr. James DeForest Murch, Editor and Manager. Office: 111 E. 4th St., Cincinnati 2, Ohio.

schools "indicative of a growing trend in the country to discourage and discredit religious education."

While the delegates favored separation of Church and State and "the principles of religious freedom guaranteed in the Constitution," the resolution stated that the result of the high court decision "would be to weaken further the foundations of all education as based in religion."

Freethinkers Would Kill Released-Time Classes

NEW YORK—(RNS)—Joseph Lewis, president of the Freethinkers of America, has filed a petition in the New York State Supreme Court to halt released-time religious instruction in the state. Arguments are scheduled to be heard here on May 14.

"It is our contention," Lewis said, "that the recent decision of the U. S. Supreme Court in the Vashti McCollum case applies to this practice of 'released-time' as wholly unconstitutional and in violation of the First Amendment."

In the McCollum case, the Supreme Court banned religious instruction from the public schools of Champaign, Ill.

Lewis is seeking an order directing Francis T. Spaulding, New York State commissioner of education, and the Board of Education of New York City "to discontinue the practice of releasing children from regular school attendance to permit them to receive religious instruction."

Lewis said his suit was being brought "to uphold the fundamental principle of the separation of Church and State."

Arthur Garfield Hays and Osmond K. Fraenkel are the attorneys representing Lewis.

Teachers Censured for "Talking Religiously"

EASTON, Pa.—(RNS)—Three Easton high school teachers were censured by the local school board for what was termed "talking religiously and politically to other teachers during school hours." The teachers, Charles Sandwick, E. Earl Rider and Denton Bedford, were given an opportunity by the board to defend themselves.

A resolution brought before the Easton Teachers Association by Bedford was said to have been the cause of the board's action. In that resolution, the teachers' association was asked to go on record as "in complete support of the principle of separation of Church and State and in opposition to any and every attempt, directly or indirectly, to weaken this principle."

Bishop Warns on USA Supreme Court Ruling

TRENTON, N. J.—(RNS)—Bishop Wallace J. Garner of the Episcopal Diocese of New Jersey said here that institutional teaching and visits by religious workers may be affected by the recent U.S. Supreme Court decision outlawing religious instruction in schools.

Addressing the 164th annual convocation of the Diocese, Bishop Gardner declared, "There are many legal mind who feel that a logical consequenc might be to divorce every institutio from religious teaching or even visi ing."

He recommended establishment Schools of Religion throughout th Diocese, warning that the Suprem Court ruling imposed a greater respor sibility upon every parish and missio to give religious education to youtl

Non-Creedal Instruction Is Ruled Legal in Iowa

DES MOINES, Ia.—(RNS)—Publ schools in Iowa may teach religion the Bible as long as they do not pr mote any individual religious cree according to R. A. Griffin, legal a viser of the state's department of pul lic instruction.

Griffin said the Supreme Court d cision in the Champaign, Ill., publ school case "in no way bars the i clusion of courses in the teaching the Bible or religious influences in t development of modern civilization."

"It in no way bars the employme of qualified teachers, duly certified, teach these courses in a purely no sectarian manner as literature, histo or social problems," he declared.

Griffin held that such training mu be "broad and unbiased toward a particular sect or creed" in order conform with the Supreme Court ru ing.

Iowa law has always permitted t teaching of the Bible in the pub schools.

Ask Full Religious Liberty for Italians

NEW YORK—(RNS)—Full religio liberty in Italy "will never become reality so long as the Lateran Pa remain part of the constitution," t American Committee for Religio Freedom in Italy here declared in letter to Premier Alcide De Gasperi

The Committee said that one arti in the constitution "grants full reli ous liberty, but certain articles in Concordat take away that liberty limit it."

"We urge you," the letter continu "to clarify your government's posit in this matter of vital importance a concern to the whole Protesta world."

MISSIONS

Plan Model Agricultural Leprosy Colony in China

NEW YORK—(RNS)—A mod agricultural leprosy colony, sponso jointly by the American Mission Lepers and the Mission to Lepers London, will be established at Ha chow, China, it was announced h by Raymond P. Currier, execut secretary of the American Missior

First of its kind throughout Chi the project will be supervised by Stephen D. Sturton, director of Church Mission Society Hospital Hangchow.

Members of the Christian commu ty are contributing land for the colony which will accommodate patients.

The Hangchow colony will offer nor-
nal community living conditions for
he development of craft industries,
nimal husbandry, and scientific farm-
ng, will eventually become self-suf-
cient and self-supporting, Currier
aid.

The plan also provides for use of the
olony, to be known as the Hangchow
Happy Village," as a demonstration
nd teaching center for a leprosy
raining program to be set up as part
f the Hangchow Provincial Medical
'ollege. This program will receive a
ubstantial subsidy from American
'hristians through the American Mis-
on to Lepers.

CAM Missionaries in Inter-Republic Confab

DALLAS, Tex.—Sixty-three of the
ighty-three missionaries of the Cen-
ral Mission gathered recently in
uatemala City, Guatemala for an
nter-Republic Conference. Dr. and
Irs. Karl D. Hummel, and Dr. Carl
rmerding were the representatives
f the Mission Council present.

The event was highly successful and
narks a forward step in the correla-
on and integration of the Mission's
rowing program. It was consensus
f the gathering that there is immedi-
te need for twenty-five couples in the
entral America field.

RADIO

Lutheran Hour Summer Speakers

ST. LOUIS, Mo.—The Lutheran
our, well-known Mutual network
ospel radio broadcast, has announced
ne following summer guest speakers:
ev. Prof Oswald Hoffman, Concordia Collegiate Institute, Bronxville, N. Y., June 6-27; Rev. Lawrence Acker, pastor First Lutheran Church, Omaha, Neb., July 4-11; Rev. Oliver R. Harms, pastor Trinity Lutheran Church, Houston, Tex., July 8-Aug. 8; Rev. Edwin Pieplow, pastor Trinity Church, Hyattsville, Md., Aug. 15-Sept. 5; and Dr. John Behnken, president of the Evangelical Lutheran Synod of Missouri Sept. 12-26. Dr. Walter A. Maier will return to the network in October.

New Summer Schools Of Christian Radio

CHICAGO.—The Summer School of Christian Radio, conducted for the past two years under the joint sponsorship of the World Radio Missionary Fellowship, operating Station HCJB, and Providence Bible Institute, operaing WPTL, expands this summer to two additional sponsorships and locations—Moody Bible Institute and the Bible Institute of Los Angeles. (UEA, April 1).

Two weeks of intensive training in the arts and techniques of Gospel broadcasting in home and missionary work are offered by faculties trained and experienced in the fields involved. The curriculum is designed to bring basic instruction, in classroom and workshop, to pastors, missionaries and missionary candidates, and all whose Christian service requires them to function in, or be informed on, radio broadcasting. Subjects dealt with in all three schools are: ethics of Christian broadcasting, programming, production, missionary broadcasting, station and business management, psychology of radio broadcasting, script writing, announcing, music in broadcasting, the educational use of radio, microphone, studio setups, transcriptions and sound effects.

Dates for the three schools, held on the grounds of the institutions named, are: Bible Institute of Los Angeles —June 21 to July 2; Providence Bible Institute—July 12 to 23; Moody Bible Institute—August 9 to 20.

Episcopalians Plan National Radiocast

NEW YORK—(RNS)—Plans for a weekly, nation-wide Protestant Episcopal radio program were authorized here by the Presiding Bishop's committee on radio. The program, being prepared by the department of promotion, will get under way about October 1.

According to Robert D. Jordan, director of promotion, Episcopal clergymen will shortly receive complete information as to the nature of the broadcast and methods of keying it into the program of a parish.

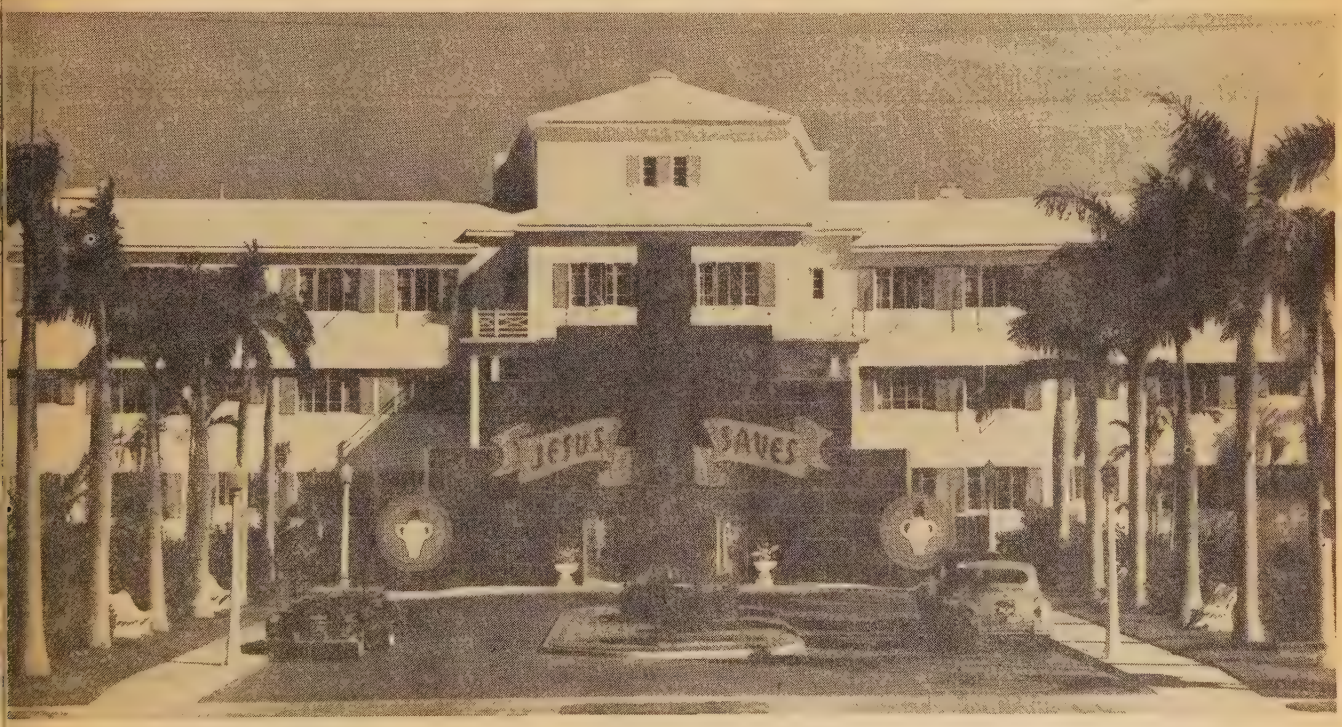
Minneapolis Church Is Licensed to Broadcast

MINNEAPOLIS, Minn.—"We call it a revolution in radio", declared Rev. H. B. Prince, pastor of the Bethesda Evangelical Free Church of Minneapolis, Minnesota, in a recent interview. He was speaking of KBTR — FM, the new Gospel broadcasting station recently opened by the Bethesda Broadcasting Association of Bethesda Church.

"We are the first church in the Northwest to be granted a broadcasting license", he asserted. "Our purpose is to spread the Gospel in our own land and in the regions beyond".

KBTR will be a commercial station, but according to Pastor Prince, will accept for broadcasting only the better types of programs. "No liquor, tobacco, theater or dance hall advertisements will be accepted", he emphasized. Sacr-

(Continued on page 14)



GIDEONS HOLD WORLD'S LARGEST BIBLE DEDICATION IN MIAMI, FLA.

The Northshore Hotel, Miami Beach, was the scene of the dedication of 25,000 Bibles when the Gideon's International Cabinet meeting and the Florida Gideon Convention met there recently (UEA, March 15). The Bibles were distributed in Miami hotels.

UEA EDITORIAL

MURCH:

Building Christian Citizenship

IF we would continue to build successive generations of Christian citizens in America we must depend increasingly on the home and the church.

This fact has been forced to our attention by the recent decision of the United States Supreme Court in the celebrated Champaign case. Whatever may be the outcome of the many legal tests growing out of the decision it is apparent that we may no longer look to the public school to provide any training that is distinctly Christian.

We would, by no means, eliminate the public school from our thinking and planning for the future. It is possible, wherever Christian influences are predominant in community life, to keep Christians in control of school boards, school administration and the classroom. It is possible under the law to prohibit the teaching of atheism, evolutionism or any other ism that is anti-Christian. There are thousands of communities in America where it may never be necessary for an alert Christian citizenship to do more than integrate the secular public school into an effective pattern of education that will include the home and the church.

The public school is, however, a creature of democracy and is only as moral as the community which controls it. There are, therefore, thousands of communities in America where there is no possibility of securing the sort of integration with the public school program which will make possible the training of a Christian citizenship. In such communities it is imperative that the Christian forces organize to study their educational problem and to provide an adequate educational program.

We have been disturbed by the **laissez faire** attitude of churchmen throughout the nation toward the problem which the Supreme Court decision has imposed upon us. They say the home will have to do better; the church will have to do better. These people are the home and the church yet they do nothing. The average Christian home has no definite program of religious instruction. The average church has a half hour teaching period in a poor excuse of a Sunday school. If the public school, operating on a purely secular or anti-Christian philosophy and program of education, has our children for five days a week of intensive training and Christians are asleep on the job, there will be only one outcome—a black out of Christian character and life in America.

Our problem is still wider in scope. Under "released time" religious education, with the cooperation of public school authorities, we were reaching thousands of children who never darken the door of a Sunday school and have no religious home influence whatsoever. This is at an end. Christians have not only the problem of bringing up their own children in the way they should go but, if they are true American citizens, they must reach and teach the millions of other children who are the potential delinquents of tomorrow.

We see a ray of hope in the alert program of the National Association of Evangelicals. It is now sponsoring a "Christian Home Crusade." Out of it will undoubtedly grow a practical program of Christian home training. It is cooperating with the National Sunday School Association in its effort to "revitalize the American Sunday School." It has set up a means of establishing and promoting Christian day schools. It is strengthening a growing group of evangelical colleges and seminaries. It has addressed itself to the basic task of restating the Christian philosophy of education in terms of modern day need. Let every Christian home and church in America lend a helping hand and see this thing through!

We must continue to build a Christian America or America will be destroyed!

* * * *

RIMMER:

Put a Stop to This!

WE are now forbidden to teach the Bible in the public schools. Of course, we will be law-abiding citizens of the greatest country in the world, but what shall we do when public school teachers undermine faith in the Scriptures?

Before me as I write I have the letter of a high school girl in California. She believes the Bible and is trying to lead a sane and devout Christian life, but her mind has been distressed by a totally un-called-for piece of misinformation imparted to her class by the teacher of English. Although it had nothing to do with the lesson or the subject the instructor was paid to teach, she went far afield to tell her class that m
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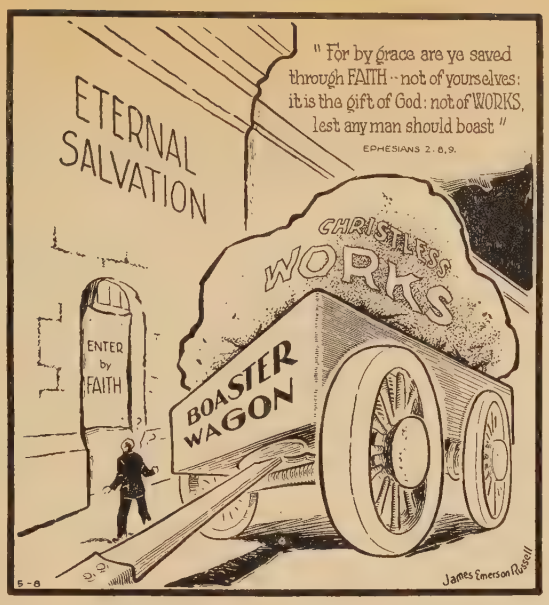
UEA CARTOON



Courtesy Cincinnati Enquirer

The Great Mistake at Heaven's Gate!

when they do ill the fact is stated without apology, their wrong-doing is never glossed over and the punishment of their errors is duly described. This case of Jacob and Laban is a typical one. The facts are recorded and the reader is left to draw his own conclusions. Laban cheated Jacob grossly and basely and Jacob tried to get even. God kept His promise to bless Jacob and in spite of His servant's unworthiness, but it is sheer ignorance to use this episode to advance the false assertion that the Bible teaches theories of embryology which are not in accord with modern scientific knowledge.

Had this teacher taken the pains to do a bit of objective study she would not have gone so far astray and would have been saved from a chain of dangerous errors. As it was, she violated the law of her state, which prohibits such conduct in its classrooms. She also committed a breach of the truth, glibly purveying falsehood and error in the guise of learning. She also lost the confidence of such members of her class as have learned the truth.

As we read the U. S. Supreme Court's recent decision in the Champaign case, it appears that evangelicals are now well within their rights to demand that such anti-religious teaching in the classrooms stop—and stop now!

POTPOURRI

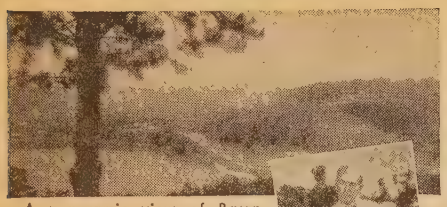
Silently and one by one the big city churches are closing for the summer. Everybody but the devil is going on a vacation. It seems to us that when a church member with 168 hours a week at his disposal refuses to dedicate even one of them to the worship of God in the divinely-appointed assembly he is ripe for proceedings in spiritual bankruptcy. We suggest that the signs on those church doors should read "Spiritually Bankrupt" instead of "Closed for the Summer."

Psychiatry is one of America's current fads. This is not to say that psychiatry does not have a valuable contribution to make to our physical and mental well-being. It is to say that we have an unbalanced view of its value. Psychiatry is not the basic answer to our ills. Christianity is. We can never solve our problems without the premise that every problem presupposes a relationship with God. Self-knowledge is not of itself the means of saving ourselves from ourselves. Only the power which comes from above can keep constantly recurring cycles of egocentricity from becoming master in our lives.

Some years ago someone suggest-ed to Dr. Robert E. Speer in a discussion group that we were at the end of the missionary enterprise. In his quiet and confident way Dr. Speer agreed; only, he said, it depends upon which end you refer to. Then he told the story of the French priest who went out to look over his parish which had been destroyed by war. As he surveyed the ruins, he remarked, "When God wipes out, he is getting ready to write again." God is getting ready to write in our day. We are living in a day of great hope for humanity if we can keep God in the picture.

In 28 states of the USA with an average Roman Catholic population of 17.24%, the average Catholic prison population is 33.62%. In California, 16.83% of the total population is Catholic; but 43.61% of th prison population is Catholic. In Wyoming, with a Catholic population of only 7.13%, the percentage of Catholics in the prison population is 32.18%. Draw your own conclusions.

UEA OPINION



A panoramic view of Bryan University atop Bryan Hill, with a glimpse of beautiful Lake Chickamauga at the left, Dayton beyond. Right, Mr. Bryan addressing the Judge at the famous trial. Below, the Foreign Missionary Fellowship of Bryan students.

"We Will Not Have This Man!"

(Luke 19: 14)

EVERY attempt to discredit the impregnable rock of Holy Scripture resolves itself into an expression of personal contempt and hatred for the risen Saviour and Lord whom it reveals.

So it happened that, at the internationally famous trial of John Thomas Scopes for teaching the evolutionary hypothesis in the high school at Dayton, Tennessee, appeared Clarence Darrow, the great criminal lawyer and agnostic in his defense. And a group of earnest Christian leaders enlisted for the prosecution the services of that distinguished statesman, William Jennings Bryan.

From its very beginning, the trial narrowed to a personal duel between Darrow, the agnostic, and Bryan, the Christian gentleman. Fast and furiously flew question and answer. In his final attack, Darrow aimed over three hundred questions, by actual count of the court records. Mr. Bryan remained unruffled and at the close calmly announced the very key note of the trial: "The purpose of this examination is to cast ridicule upon everyone who believes in the Bible." Darrow almost screamed his reply: "We think the purpose is preventing bigots and ignoramuses from controlling the education of the United States."

Shortly after the trial's close, William Jennings Bryan passed peacefully to be with his Lord. Who would have dreamed that from this supreme sacrifice of himself, as it were, should spring a Christian University to perpetuate the verdict of this trial in the lives of Christian youth down to the very end of time!

Write at once for your copy of "The Duel," with a thrilling account of this famous trial, direct to Office of the President, Box E.

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Radio

(Continued from page 11)

ed music will be preferred, but the works of such composers as Victor Herbert will also be acceptable, Classical and semiclassical music, such as folk songs, will be received.

A governing board of sixteen men, all members of Bethesda Church, with Pastor Prince as president, will regulate the activities of KBTR. No salary will be received by the president, nor by any member of the board. Fifty cents of every dollar received will go to missions.

—INTER - CHURCH—

Congregationalists Doom Church Merger

NEW YORK—(RNS)—Official voting returns from Congregational Christian groups on the proposed merger of their denomination with the Evangelical and Reformed Church indicate that the 75% favorable vote required for union will not be reached, it was announced at Congregational Christian headquarters here.

A tabulation of registrars' reports revealed that only 63% of 1,800 churches which have reported to date favor merger. Of the 105,000 individual members who have already registered their vote, only 62% are in favor of merger.

Although voting by conferences, associations, and individual members will continue until June 1, it was thought here that late voting will probably follow the same unfavorable trend.

Meanwhile, a report from the Evangelical and Reformed Church indicates that synods of that denomination are overwhelmingly voting in favor of merger.

Pentecostal Leaders Plan New National Association

CHICAGO.—Twenty-four representatives and leaders of some of the major Pentecostal denominations met in council at the Hotel Congress in Chicago on May 7 to explore the possibilities of forming a national Pentecostal fellowship. A splendid spirit of Christian unity prevailed and it was unanimously agreed that a national association on a fellowship basis was entirely possible.

A number of areas of inter-denominational cooperation were surveyed, including fellowship among missionaries and ministers, working agreements for the establishment of churches and stations at home and abroad, joint receiving homes and schools for missionaries and their children, and the presenting of a united front in matters which are common to all.

A temporary steering committee to be composed of three representatives for each of the participating denominations is to meet in Chicago on August 3 to draw up preliminary and suggestive articles for the proposed Pentecostal Association, and a constitutional convention is expected to follow within a year.

Among the Pentecostal denominations represented in the Chicago meeting were the Church of God, Cleveland, Tenn., The Assemblies of G The Pentecostal Holiness Church, International Church of the Fou square Gospel, the Open Bible St dard Churches, the Pentecostal semblies of Canada, Elim Mission Assemblies and the Internatfonal P tecostal Assemblies. Pentecostal nominations with a properly constit ed organization and a governing b are being considered for members in the association.

Reports Record Church Membership of 77,804,047

NASHVILLE, Tenn.—(RNS)—M people in the United States have th names on church rolls than at time in the nation's history, Por Routh, Southern Baptist statistici reports in his *1948 Southern Bap Handbook*, published here.

Routh published in the *Handboo* new survey of membership in the tion's religious bodies, showing t 77,804,047 individuals, or 53.53 per c of the U. S. population, are now lis as members of 265,845 congregati and parishes.

The gain in church membership the year was 2.3 per cent, compa with a 1.9 per cent increase in population.

Adams Named to Push FCCCA-Agency Merger

NEW YORK—(RNS)—Dr. F Frederick Adams, executive direc of the Protestant Council of the C of New York, has been elected exe tive secretary of the planning comm tee of the proposed National Counci Churches of Christ in America, committee announced here.

When formed, the Council merge eight existing national in church agencies. Dr. Luther A. Wei dean of Yale Divinity School, is ch man of the planning committee, Dr. Herman N. Morse, administra secretary, Board of National Missi Presbyterian Church in the U.S.A. secretary.

Involved in the projected mer which has been under way since 1 are the Federal Council of the Chur es of Christ in America, Internatio Council of Religious Education, Ho Missions Council of North Amer Foreign Missions Conference of No America, Missionary Education Mo ment of the United States and Cana United Council of Church Women, tional Protestant Council of Hig Education and the United Stewards Council.

Headquarters for the planning c mittee will be at 156 Fifth Avenue New York, where FCCCA headqu ters are also maintained.

Methodists Approve Church Union Steps

BOSTON—(RNS)—Six steps lo ing toward union of American P estant Churches were approved the quadrennial General Conferenc The Methodist Church here.

Considered the most far-reach unity move was the formation o Commission on Church Union to st specific merger proposals advanced other denominations.

The Conference also favored ca

on official discussions "looking to-
rd union" of the denomination with
Protestant Episcopal and the
ngelical United Brethren Churches.
nother measure approved called for
Methodist Church to take part in
onference planned by the Federal
ncil of Churches to consider the
mediate possibility of closer union."
Iethodists are expected to spear-
d moves toward unification of
Federal Council and the World
ncil.

—EDUCATION—

nver Bible College Now Rockmont College

ENVER, Colo.—Rockmont College
the new name announced by the
rd of Trustees for Denver Bible
lege. The administration, faculty,
academic requirements remain
same under the new name.
he Denver Bible Institute, now in
thirty-third year, will continue as
h.

ents Draw Workers To Sterling College

TERLING, Kan.—The Sterling
ological Institute opens June 28 on
campus of Sterling College. This
-day school is designed for minis-
and laymen of the United Presby-
an Church in Kansas and contigu-
states. Leaders in other denomina-
s will be welcome. Outstanding
cators will teach and deliver lec-
es.
ome 100 delegates attended the
t annual Sterling Bible School
rkship recently. They came from
nty-two congregations and eight
ominations. At least 100 other per-
s were present at one or more
ions. Dr. Robert W. Gibson, secre-
of the Board of Christian Educa-
of the United Presbyterian
rch, was the guest speaker. The
nering was a modern edition of the
time Sunday School convention and
be held at Sterling each year ac-
ding to present plans.

ristian Day School Completing New Plant

ONG BEACH, Calif.—A spacious
000 plant is rapidly nearing com-
ion for the new Christian Day
ool being sponsored by the Second
thren Church here. The structure
eing erected immediately across the
et from the house of worship. It
be well equipped to serve the edu-
onal needs of scores of boys and
s already enrolled. The community
nost friendly to the new venture.

w College Site Is Chosen in Oklahoma

ARTLESVILLE, Okla.—A large
perty near here has been acquired
the establishment of Central Chris-
College. It consists of two ad-
ing residential estates built about
een years ago by Oklahoma oil ty-
ns. For the past seven years the
perties have housed a military aca-
y.
resent plans of the trustees of the
ege call for opening in September
1949 as a junior college. The institution will later be expanded into a four-year, fully-accredited College. An expenditure of a half million dollars will be made immediately in the construction of new buildings to provide an assembly hall, classrooms and offices.

The project is being sponsored for the conservative Churches of Christ. G. R. Tinius of Tulsa is chairman of the board of trustees.

Thousands Attend NS Founder's Week

MINNEAPOLIS, Minn.—Speaking before crowds which filled the auditorium at every session of the 1948 Founder's Week Conference of the Northwestern Schools, April 26-30, Interim President Billy Graham reported briefly on his recent eight-week tour of Great Britain and Europe, and challenged the conference with the need for a dynamic world view of missions. Dr. Graham announced the plans of the Northwestern Schools to provide an intensive emergency program to prepare workers for leadership throughout the world.

The annual conference, combined this year with the Alumni Homecoming week at the Schools, featured Dr. H. A. Ironside, Dr. Roy L. Brown, Dr. O. E. Sanden, Dr. Earle V. Pierce. Dr. Harry Stam, Dr. Leland Wong and Dr. Mervin Rosell.

Several thousand attended the five-day conference, with the largest crowds on hand for the W. B. Riley Memorial Service on Thursday, April 29.

Trailer Camps Are Made Available to Students

MISHAWAKA, Ind.—During the summer trailer camps to accommodate about twenty-five trailers for married couples will be available to students of Bethel College. During the current semester 121 students were enrolled in the college and enrollment is expected to reach 200 in the fall. Three new faculty members have been added to the staff and courses are being broadened to include liberal arts majors in Biblical literature, English, history and music; minors in foreign language, Christian education, philosophy, social science and science.

Secularized Education Means Totalitarianism

COLUMBUS, Ohio—(RNS)—Early decline of independent and church-related colleges is indicated by the report of the President's Commission on Higher Education for American Democracy, a high ranking educational executive asserted here.

Dr. Guy E. Snavely, executive director of the Association of American Colleges, warned that secularization and federalization of higher education forecast by the HEAD commission "inevitably tends to a totalitarian state."

Addressing the National Association of Educational Buyers during their convention banquet, Dr. Snavely said that a perusal of the commission's six-volume report "leaves an apostle for private enterprise greatly depressed."

"The inference is unmistakable," he declared, "that the report expects a

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continued trend toward secularization and federalization of higher education. The report indicates the early decline of independent and church-related colleges, if not the extinction of many of them. There is a blatant appeal for federal aid on a large scale for state-supported colleges and universities."

Sunday School Crime Prevention Laboratory

PHILADELPHIA —(RNS)—Sunday schools are looked upon as "crime prevention laboratories" by the Federal Bureau of Investigation, Bernard M. Suttler, special agent of the FBI staff in Washington, D. C. told the Presbyterian Sunday School Superintendents Association of Philadelphia and vicinity here.

"You are honorary members of the law enforcement profession because you are potential crusaders against crime," he said. "You are scientists in charge of a crime prevention laboratory, and your findings are of paramount importance to the future welfare of America."

Sunday school teachings, Suttler said, "serve as a steadying influence for the rest of a child's life. On the other hand, it is a pretty safe bet that a child living in an un-religious home is headed not only for a life of misery and trouble but has a very good chance for future contact with local, State or Federal law enforcement authorities."

ASSEMBLIES

Thousands to Attend Anderson Camp Meet

ANDERSON, Ind.—The famed Anderson Camp Meeting of the Church of God which has been held here annually for many years will convene June 13 through June 20. Thousands will be in attendance from all parts of the nation.

As usual there will be messages from outstanding leaders of the communion emphasizing the fundamentals of the Christian faith. Among the speakers this year will be W. Dale Oldham, Adam W. Miller, Hillery C. Rice, J. A. Morrison, C. E Byers, Charles E. Brown, A. T. Rowe, R. C. Caudill, John W. Denton, D. R. Lovely, A. O. Jenkins, Victor Gritzmacher, R. Eugene Sterner and W. W. King.

Conservative Disciples In Successful Meeting

SPRINGFIELD, Ill.—The North American Christian Convention at the State Armory here April 21-25 registered 2,354, of which 559 were young people. Chairman Orval M. Morgan of Lexington, Ky., opened the sessions speaking on the theme of the convention, "In Faith—Unity". There were 2,200 at the communion service; and over 3,000 at the closing session. Representatives from every state where Christian churches are located, Canada, Mexico, and six foreign countries were in attendance.

This gathering is held periodically by the conservative wing of the Disciples of Christ. Leaders indicated that this year's meeting was of unusually

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Delta Lake, Rome, N. Y., July 1 — 11
Camp Hebron, Mass., July 2 — 11
Lake Swan, Fla., July 9 — 16
Alliance Redwoods, Calif., July 9 — 18
Asheville, N. C., July 11 — 18
Medicine Lake, Minn., July 12 — 18
Canby, Oregon, July 15 — 25
Mahaffey, Penna., July 16 — 25
Beulah Beach, Ohio, July 24 — Aug. 8
Old Orchard, Maine, July 30 — Aug. 8
Summit Grove, Penna., August 6 — 15
Arnolds Park, Iowa, August 6 — 15
Deep River, N. C., August 29 — Sept. 6
Glen Rocks, Rosseau, July 18 — Aug. 1
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quality and marked definite prog-

mong the speakers were James nerford, Tulsa, Okla., who address-he convention on "Personal Evan-sm and How It Works"; Stephen England, Enid, Okla., "What Is stian Faith?"; James G. Van Bur-of Pittsburgh, Pa., "What Is Chris-n Baptism?"; Paul H. Griffith, hington, D. C., "Fateful Issues ng the World Today"; Raymond L. er, Lincoln, Neb., "New Ventures in ngelism"; James Earl Ladd, Port-, Ore., "If Ye Love Me . . ."; Sam Price, Johnson City, Tenn., "The llenge of the Restoration Move-t"; Ben Allison, Rising Sun, Ind., r Responsibility to the Unsaved"; P. H. Welshimer, Canton, Ohio, e Lordship of Jesus Christ."

ew officers of the convention are Hoven of Cincinnati, O., president; K. Smith of Columbus, Ind., secre-. Mr. Hoven is radio preacher of Christians' Hour now heard on ty-five stations across the nation.

lroad Evangelists Meet in Minneapolis

INNEAPOLIS, Minn.—The Rail-l Evangelistic Association will hold nnual convention in Wesley Metho-Church here June 13-20. Evan-stic meetings will be held at the e time at thirty-seven railroad di-on points in Minnesota, eastern and hern parts of North and South ota, in western Wisconsin and hern Iowa.

ne organization is made up of evan-cal railroad men. There are twelve pters throughout the nation and a azine, *The Railroad Evangelist*, is lely distributed. Rev. Luther S. key is founder of the movement ch is now seven years old.

e entertaining chapter at Minneap-has 101 railroading members and eaded by Mr. Edward Sheasgreen, rmer locomotive engineer.

ted Leaders to peak at Blue Lake

HATHAM, Ont.—Outstanding kers are scheduled each week n June 28 to September 12 during 1948 Blue Water Conference. This enominational Bible and missionary ering draws thousands from the ted States and Canada each year. mong the speakers are: Dr. Harry Iager, Rev. Thomas Titcombe, Dr. S. Hottel, Bishop C. F. Derstine, David B. Allen, Rev. Aubrey B. te, Principal L. E. Maxwell, Dr. P. Philpott, Rev. J. C. Macauley, Dr. Armerding, Rev. E. A. Waldeck, S. Franklin Logsdon, Dr. C. J. s, and Dr. Evan D. Welsh.

ne meetings are held on the confer-grounds at Mirwin's Park Wal-burg, Ontario.

PENIEL *Bible Camp*
autiful Medicine Lake, Minneapolis, Minn.
Dr. Paul S. Rees, president
August 2—15, 1948
ere Soul and Body Find Renewal"

Peniel Bible Camp Schedules Speakers

MINNEAPOLIS, Minn.—Peniel Bible Camp convenes again this year at Medicine Lake August 4-17. A large attendance is indicated. Among the conference leaders will be Dr. Paul S. Rees, pastor of First Covenant Church and president of the Peniel Bible Camp Association; Rev. Morris C. Johnson, Rev. Clyde W. Taylor, Rev. Wilbur Westerdahl, Rev. A. E. Drake, Rev. Edwin S. Johnson, Rev. William A. Byus, Rev. A. Cabot Johnson and Rev. Orval C. Butcher.

There will be an intensive youth program consisting of Bible study, choir, orchestra, devotionals, supervised recreation, etc. All ages are served.

New Lodge Readied For Deerfoot Boys

NEW YORK.—Each year the Pocket Testament League releases Alfred A. Kunz, head of its distribution work in China, to head up Deerfoot Lodge, a Christian Camp for boys on the shores of Whitaker Lake in the heart of the Adirondack forest. Mrs. Kunz goes along and the boys lovingly call the pair "Dad" and "Mom".

During the summer of 1947 a new building program was begun. The new lodge which is costing $15,000 is now nearing completion. The camp is owned and operated by Christian Camps, Inc., a non-profit corporation headed by Mr. A. Herman Armerding. Hundreds of boys have been helped by the camp.

YOUTH

Youth for Christ in Convention at Winona

CHICAGO—Based on the theme, "The Time Is Short," Youth for Christ International will conduct its fourth annual convention at Winona Lake, Indiana, from July 11-18, preceded the week before by the Upper Central Regional Conference at the same camp.

Program Chairman Dr. Robert A. Cook of Chicagoland Youth for Christ has announced that speakers will include Dr. William Culbertson, president of the Moody Bible Institute, Dr. Vincent Bennett, Wheaton, Illinois, Rev. Leland Wang of China, Dr. Oswald Smith of Toronto, Canada, Dr. William Ward Ayer of New York, Dr. H. H. Savage of Pontiac, Michigan. Rev. Vincent Brushwyler of Chicago and possibly R. G. LeTourneau of Toccoa, Georgia.

These are in addition to the regular Youth for Christ speakers which include President Torrey M. Johnson, Chicago, Rev. William Graham, Montreat, North Carolina, T. W. Wilson, Dothan, Alabama, Rev. Robert Pierce of Los Angeles, Peter Deyneka, Chicago, the Palermo brothers, Phil and Louis, Rev. Robert Evans, Chicago, Ken Anderson, Dr. Cook, Rev. David Morken, Los Angeles, and others.

Topping the musical program will be Douglas Fisher, Mr. and Mrs. Wilmos Csehy of New York, Beverly Shea and talent from rallies all over the country.

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Delegates are expected from all of the 47 states and Canada in which rallies are now held. Because of the World Congress in Switzerland from August 15-22, no foreign delegates will be on hand this year.

Switzerland Conference To Emphasize Evangelism

CHICAGO—A four-point plan for the Youth for Christ World Congress on Evangelism at the Beatenberg Bible Institute, Beatenberg, Switzerland from August 10-22 was outlined this week by Dr. Torrey M. Johnson, vision-filled leader of Youth for Christ International.

Keyed to the Congress' slogan, "The evangelization of the world in this generation," Dr. Johnson set out the following as key matters for discussion at the Congress: (1) What does the Word of God say about world evangelization? (2) What is the situation as it exists today? (3) What mechanical means and methods do we have at our disposal? (4) Can God raise up the men and women to do the job?

The Congress sessions will be carried out in various sectional groups discussing world evangelism and its impact on missions, publications, radio, the church, youth work, the Sunday School, music, literature and other phases of Christian endeavor.

Seven hundred and fifty delegates are expected to attend the conclave, including 200 from the United States. Others will be coming from the fifty-one countries in which Youth for Christ rallies now exist.

Young Life Ranch Spared From Fire

COLORADO SPRINGS, Colo.—Star Ranch, base of the Young Life Campaign headed by Jim Rayburn, had a miraculous deliverance from destruction by fire recently. A large area lying below the ranch and large areas up the mountain side almost surrounding the property were swept by flames that in places leaped a hundred feet high as larger trees were consumed. But in answer to prevailing prayer, the wind veered just in time to divert the path of the fire. Flames actually leaped over the log administration building, leaving it unharmed. Clearly the hand of God protected this beautiful soul-saving layout, where many hundreds of high-school-age youngsters have been led into a knowledge of the Way of Life.

The Young Life Campaign is a nation-wide missionary project for evangelizing high school youth, using unique methods adapted to that difficult age group. National headquarters was recently shifted from Dallas, Texas to the magnificent mountain estate located five miles south of Colorado Springs.

—DENOMINATIONS—

Moravians to Launch Program of Expansion

WINSTON-SALEM, N. C.—(RNS)—A ten-year building and expansion program among Moravians will begin April 29 when a $500,000 fund-raising campaign gets under way, it was decided here by the Southern Morav Province.

Major objectives of the program be (1) to assist local Moravian chu building, (2) to build churches in localities, (3) to endow a chair practical theology, and (4) to prov for such activities as publication books on Moravians and their custo and renovation of church offices.

One-fifth of the total campaign f will be set aside to endow a chair practical theology at the Morav Theological Seminary at Bethleh Pa., in memory of the late Bishop ward Rondthaler, who for many ye was head of the Southern Province

IFCA Convenes In Grand Rapids

GRAND RAPIDS, Mich.—Calv Undenominational Church and ot fundamentalist churches of this vic ty were host to the annual conven of the Independent Fundamen Churches of America May 22-26.

The gathering opened with a yo rally in Calvary Church. On Sun the delegates attended IFCA churc in the Grand Rapids area, visi ministers speaking both morning evening. The main sessions were in Calvary Church and were addres by nationally-known leaders. Grand Rapids School of the Bible nished music for the entire convent

Fine fellowship, missionary, cational and evangelistic emphasis; a strengthened testimony to the fu mentals of the Christian faith some of the results of the meetin

Davis Organizes Baptist Churches

DENVER, Colo.—Dr. Hale V. D has organized eight new Ba churches in Colorado since Febr 1947, when the new Conservative tist Association of Colorado came to being. The Association's first nual convention was held in De March 30-31, 1948, with forty-t Baptist churches represented. A n ber of other Baptist churches ar process of formation.

Dr. Davis has been granted l from the Denver Bible College give full time to the promotion the Conservative Baptist Associa

Presbyterian Assembly Is Meeting in Seattle

SEATTLE, Wash.—(RNS)—Ch unity, world peace and race rela are receiving major attention by a a thousand lay and clerical com sioners to the 160th General Asse of the Presbyterian Church, U which convened here May 27. Th the Church's first Assembly on west coast since 1927 when it m San Francisco.

No decisive action is expected year in the matter of union with Presbyterian Church, U.S. (South However, last year's Assembly ap ed continuance of negotiations an expected that in the year ahea presbyteries of both Churches will careful study to current union posals in the hope that affirmativ tion may come from both bodi 1949.

int forewarnings of a possible theological controversy have been led at the General Assembly. The ytery of Phoenix, Ariz., asked the nbly to clarify theological quali- ons of laymen who are elected to ffices of elder and deacon in lo- churches. Opposition to the pro- comes from presbyteries in the d of New York which has been for its consistent theological ralism."

th American Baptists ay Form New Alliance

ASHVILLE, Tenn.—(RNS)—Both Northern Baptist Convention and Southern Baptist Convention will sked to give consideration at annual sessions this month to ormation of a Baptist Alliance of h America.

e proposed alliance would be rned after the Baptist World nce and, though non-legislative, d provide opportunity for all gnized Baptist bodies on the nent to "give a united expression heir Christian witness."

e reference to the Baptist World nce type of organization evi- y means that no Baptist group d lose its identity nor any of its ent authority. The Alliance sim- vould be a fellowship for the pro- on of good will among Baptists the ability for Baptists to k unitedly on social and religious ers.

ch an organization would allow nited voice for some 13,000,000 ists on the North American con- t, including 138,059 Canadian ists, 4,428,719 Negro Baptists, ,991 Northern Baptists, 6,270,819 hern Baptists, and 560,000 in smal- Baptist groups.

sas Friends' astors in Meet

BERAL, Kan.—The Pastor's Al- e of Kansas Yearly Meeting of nds was held in the Friends rch here recently with LeRoy nburg as host pastor.

chard Taylor, pastor of the rch of the Nazarene, of Eugene, on was guest speaker.

e Yearly Meeting Superintendent, k L. Davies, had a class each ning on "Church Administration" Prof. Lowell Roberts, head of Bible Department of Friends Uni- ty, conducted a Bible study using book of Isaiah. Fred McKinney, or of the View Point Meeting, e on "Preparation for Evangelism" Merle Roe, pastor at Haviland, Art of Exposition." A half hour hip period each morning and noon was led by various pastors he Yearly Meeting. The note of gelism was appreciably emphasiz- hroughout the Alliance sessions. chie Seller was elected to succeed Bridenstine as president for the ng year.

rado Conservatives orm New Association

ENVER, Colo.—The Conservative ist Fellowship of the Rocky Moun- Region met in the Beth Eden rch here recently to organize the

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Conservative Baptist Association of Colorado.

After much prayerful discussion the constitution was adopted and the following officers were elected to serve until the annual meeting: President, Dr. Sam Bradford, Beth Eden, Denver; Vice-President, Rev. Clifton McGlothlan, Pear Park; Secretary, Rev. Arthur Gigelow, Arvada; Treasurer, Glen McMahan, Beth Eden, Denver. The Council is composed of Rev. William Tillman, Grand Junction; Ellsworth Hooper, Palisade; Rev. Henry W. Dahl, Rifle; Rev. Paul Leasure, Hooper; Rev. Harold Duncan, Del Norte; Mrs. Russell Taft, Elim, Denver; Ernest S. Kline, Craig; Rev. Harvey Nelson, Springfield; Rev. Lyle Abbott, Salida; Rev. Ellis M. Ham, Lafayette; Floyd Hall, Elizabeth.

There were forty-six churches represented in the meeting with 309 registrations. There were about 400 in attendance at the evening session including forty-two ministers from all parts of the state.

Rev. W. P. Whittemore, pastor of the First Baptist Church, Fort Collins, gave the closing address on "Separation, Association, Declaration, and Evangelization."

The meeting closed with the pastors assembled on the platform in rededication to the task of evangelizing the State of Colorado with a Bible Baptist testimony. A budget of $19,000 was adopted to employ three home missionaries. Dr. Joshua Gravett led the closing prayer.

PRESS

Picture-Feature Magazines Merge

CHICAGO—Beginning with the July issue *Sunday* and *Christian Life and Times* magazines will merge under the new title, *Christian Life*. Robert Walker will be editor and Clyde Dennis associate editor of the journal.

Thus the experiment in a new type evangelical picture-feature monthly magazine reaches a new phase. Originally there were three such periodicals in the field— *The Way*, *Sunday* and *Christian Life and Times*.

American Bible Society Reports on Achievements

NEW YORK—(RNS)—A total of 9,310,439 volumes of Scriptures were distributed at home and abroad during 1947 by the American Bible Society, it was reported by the board of managers at the society's 132nd annual meeting here. The distribution included 785,767 Bibles, 2,220,614 Testaments and 6,304,358 Portions, published in 167 different languages.

The Society also produced 150,000 Japanese Bibles, an undertaking which required the largest amount of paper ever used in publishing a single edition of any Bible or Testament in the history of Bible production, the report said.

It printed the first edition of the Russian Bible in this country, using the new orthography; exceeded all former years in its distribution of Scriptures to the blind; and brought the total of its publication of German Scriptures since 1941 to 4,902,091, nearly all of which have been donated to the German people.

The report pointed out that t Bible Society is faced with the neces ty of raising $2,010,700 in 1948 in dition to its regular budget of $1,39 496 "to meet definite calls for Scr tures in Europe and Asia, where t doors are now open and the urger great."

Plan to Scatter Million Tracts Over Minnesota

MINNEAPOLIS, Minn.—(RNS) Officials of the Bible Students F Tract Society here plan literally shower Minnesota communities w their message.

Paraphrasing air force terminolo three self-styled "sky pilots" will sou the cry—"On target! Tracts awa —as they spread the Gospel over M nesota communities this spring a summer.

Karl E. Pelton, district supervi of the Society, said his organizat plans to drop 1,000,000 Bible tracts fore the snow begins to fly again

In the Society's initial "sky sermo operation, Pelton said he and Rooke, pilot of the Missionary Fly Service's two-space Aeronca, scatte 5,000 leaflets over Hastings, Minn.

Before any leaflets are dropped, operation is cleared with officials the "target" communities, Pelton sa "Haven't received a refusal yet," added.

Clergy Urge Book Publishing Code

PHILADELPHIA—(RNS)—A re lution urging book publishers to sett a self-regulatory body—similar that of the motion picture industr to govern the publication of novels other literature was adopted here the Ministerial Union of Philadelp Objective of the proposal is to eli nate objectionable publications.

The Union is an interdenominatio organization with a membership about 1,000 clergymen.

Christian Writers Summer Institutes

CHICAGO—Summer Institutes Christian Writing will be conduc this year by *Christian Life* maga at leading Bible Conferences. Institutes scheduled from Coast Coast are aimed to give a week of tensive training in writing for publi tion, editorial counsel, and an opp tunity for fellowship with other w ters, according to Robert Walker, tor of *Christian Life* and Director the Christian Writers Institute. E conference will be staffed by an ed or writer of *Christian Life* magaz

In the Middle West the conferen have been scheduled as follows: F Church Youth Fellowship, Medic Lake, Minnesota, June 14-20; You Haven, Muskegon, Michigan, July to August 2; Maranatha Bible Con ence, Muskegon, Michigan, August 7; Winona Lake Bible Confere Winona Lake, Indiana, August 9 Medicine Lake Bible Confere Medicine Lake, Minnesota, August 27; Gull Lake Bible Conference sociation, Augusta, Michigan, Aug 21-27.

In the East there will be a ference at Montrose Bible Confere Montrose, Pennsylvania July 26-31

the Far West a conference will be d at Mt. Hermon, California August to September 5.

'hese summer institutes of writing d in conjunction with regularly eduled Bible conferences are offered hout cost.

nside Approves Publicity Ministry

'HICAGO.—At the tenth Anniversrally of Best Seller Publicity Dr. rry A. Ironside, popular pastor of Moody Memorial Church, appraised poster-card ministry as "a work t under God has been used to bring message of grace to literally milns of people, not only in this coun, but all over the world."

SP directors subsequently reported t 40,000 posters a month are being g in streetcars, buses and subways 200 American cities besides posters eight languages circulated in thirtyen countries.

'hey also reported that as a result a recent large shipment of posters Tokyo in the Japanese language they l received surprisingly impartial rets from the secular press especially such magazines as *Pageant, Magae Digest* and *Newsweek.*

PARISH

nver Church Marks Fiftieth Anniversary

DENVER, Colo.—Rev. Paul E. mquist, president of the Denver ociation of Evangelicals, and pastor the First Covenant Church of Den, conducted a week's celebration m April 8 to 25 of the fiftieth iversary of his church.

'articipating were the five previous tors: C. Victor Nyquist, Louis J. son, A. M. Freedholm, Carl O. Nel and Oscar Bolander who came m widely scattered parts of the ntry to take part.

Distinguished guests were Dr. T. W. derson of Chicago, president of the sion Covenant denomination and . G. J. Anderson of Omaha, Nebr., erintendent of the Midwest Conence.

REFORM

ates to Vote on Liquor Proposals

EW YORK—(RNS)—With church ups actively interested, proposals ting to the sale of alcoholic bevers will be voted upon this year in a nber of states, a survey discloses.

'ansas voters will determine in the general election whether the state ld continue its sixty-seven-year prohibition law. Although legisla scheduling this referendum was ed at the time of its enactment last r as a major victory for the wets, dry forces in Kansas now are exssing confidence that their camn to retain state-wide prohibition succeed.

proposal to broaden local option appear on the Colorado general tion ballot in the form of a state stitutional amendment initiated by Interchurch Temperance Movement Colorado. It would extend local op-

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What the timing is to be in America remains to be determined. Assuredly the preachers are now accelerating the rising tides against communism, fascism, stateism and all collectivisms. It is later however than many realize, especially in view of feverish war-rumoring, and the new implications of war in the atomic era.

Spiritual Mobilization invites every pastor of a church, of whatever denomination or theological views, to make common cause with us on behalf of Spiritual Freedom. We presently seek 5 million new voters to bolster the democratic process in America this year. We have many tracts and brochures available for distribution to your parishioners. Our Traveling Representative in your territory will be glad to call on you. We will be happy to send someone to tell our Story at the ministers meeting in your town. May we?

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tion on liquor sales to counties, election districts, wards or election precincts. Local option may be adopted at present in Colorado only by incorporated municipalities or in the city and county of Denver.

An initiated proposal for a state constitutional amendment to permit local option on the sale of alcoholic beverages has qualified for a place on the November election ballot in California. It would take the control of liquor licenses from the State Board of Equalization and vest it with cities and counties.

Wet forces are on the offensive in Oregon, where a preliminary petition was recently filed to put an initiative measure on the November election ballot to legalize sale of liquor by the drink in the state. The proposal would permit the State Liquor Control Commission to give licenses to hotels, restaurants, clubs as defined by law, railroads, ships and air lines.

Plans also have been reported to put a proposal for legalization of liquor sales by the drink on the ballot in Washington State. Another proposal headed for the ballot there would restrict beer and wine sales to state stores.

As a result of legislation enacted last year, several proposals for the broadening of liquor control will be voted upon Maine local option balloting in September.

North Dakota's electorate will vote at a June 29 primary election on an initiated measure to repeal the state's food-drink divorcement act, which bans the sale of liquor where food is sold.

Protest Boston School Parade

BOSTON—Plans to hold the Boston School Day parade on Sunday, May 23, were protested here by the Lord's Day League of New England on the ground that "it desecrates the Sabbath and cuts into church attendance."

Asking that the parade date be changed, the League brought pressure by sending petitions to more than 200 Boston clergymen urging them to obtain the signatures of parishioners opposed to holding the parade on a Sunday.

According to the Rev. Stanley B. Vandersall, general secretary of the League, the parade "disrupts the entire sacred day."

As a result, the city fathers have announced that the parade will not be held on Sunday after this year.

PERSONALIA

Wallace Bassett went to a little Baptist Church in Dallas, Texas thirty-one years ago. Today that Cliff Temple has a membership of over 7,000 and a debt-free property worth over $1,000,000. Dr. Bassett is noted for his sound Gospel preaching.

John Coventry Smith, former missionary to Japan and pastor of the great Mt. Lebanon United Presbyterian Church, Pittsburgh, Pa., has accepted an appointment as secretary for Japan and Korea of the Presbyterian Board of Foreign Missions.

A. J. Shartle of Boston, Mass., nationally-known through his connection with the International Society of Christian Endeavor, passed to his re ward in Lakeland, Fla., recently Lately Mr. Shartle has been financia representative of Moody Bible Institute His funeral was held in the Par Street Church, Boston, where h served for many years as a membe of the official board.

Ralph W. Neighbour, for five year pastor of the Fort Wayne (Ind. Gospel Temple, has resigned and wi devote himself to the field of gen eral evangelism. Dr. Neighbour i widely known for his radio ministr and edited *The Worldwide Christia Conservative.*

S. Maxwell Coder, former membe of the faculty and editor-in-chief c Moody Press, has been appointed dea of education of Moody Bible Institut Chicago.

Robert Pierce, Youth for Chris evangelist, and Ken Anderson, manag ing editor of the movement's maga zine, left Los Angeles May 16 fo a tour of the Orient. Mr. Pierce was i China a year ago and addressed stu dents in fourteen of the nation's to universities.

Gabriel R. Guedj, pastor of Brook lyn Baptist Temple, reports eight new accessions to the membership i the past year and offerings totalin nearly $60,000, Of this sum $20,654 wa given for missions. Dr. Guedj is pres dent of the Conservative Baptist A sociation of America.

Oswald J. Smith, pastor of Peopl Church, Toronto, recently conducte a missionary convention in Grac Chapel, Philadelphia in which $35,0 was raised for missions and eight three young people volunteered for t mission field. Rev. Newton G. Schoen is the pastor.

H. A. Dickman, founder and pa tor of Bethel Church (Christian a Missionary Alliance), Hamilton, Oh has resigned and will devote hims to evangelism. Dr. Dickman served t Hamilton church for thirty-sev years. He is now making his ho in New Bremen, O.

Horace L. Fenton, pastor of Fi Presbyterian Church, Plainfield, N. has resigned to become a missiona under the Latin American Missi He is a member of the Home Cour LAM, director of the Seneca Hi Bible Conference and editor of *Se*

Samuel Fewchuk, after sever months furlough in America, has turned to Rosario, Argentina as rector of the Russian Bible Instit there under the Russian Gospel sociation.

Carl Armerding has accepted pointment to the faculty of Whea College. Dr. Armerding is well kn for his teaching ministries in Mo Bible Institute and Dallas Theolog Seminary.

Peter Kirk, radio script writer Brandon, Vt., will become associa with Providence Bible Institute's non-commercial FM broadcasting tion in Providence, R. I. Plans fo year-round school of Christian r at PBI are in the making.

Charles B. Templeton has resig the Avenue Road Church, Toront enter Princeton Theological Semin He is succeeded in Toronto by J. D. Carlson of Minneapolis.

—BOOK CHAT—

'The Christian Doctrine of Grace." car Hardman. Macmillan.

'his volume traces accurately the different ›testant and Roman Catholic interpretations grace. Included are such thinkers as Augus-e, Aquinas, Anselm, Calvin and others. The hor has written an able defense of the doc-ıe of grace and if the title were altered to d "The Roman Catholic Doctrine of Grace l Its Defense" it would be quite accurate. states that Calvinism is immoral; he denies ›uted righteousness and accepts infused ıteousness; he denies eternal security and ›roves of defectibility; he denies total de-vity and accepts the Roman Catholic doctrine the fall. But possibly worst of all, he holds the view that grace is imparted through bap-n, etc., believing in baptismal regeneration. e liberals won't want this; the Calvinists n't like it; the neo-orthodox will repudiate it. t there is room in Rome for him.—*Lindsell.*

"Best Sermons—1947-48 Edition." G. ıl Butler. Harpers. $2.75.

The author read 6,477 sermons to find the y-two best included in this volume. These mons represent a wide variety of denomi-ional and theological points of view, from itarians to Roman Catholics. Judaism is ›resented, but not Christian Science, Mormon-ı, Unity, etc. Most of the Protestant ser-ns represent the modernistic view point. The y fundamentalist represented is Dr. Carl Intire of Collingswood, N. J.

There is much emphasis on the despair of atomic age, and the necessity for drastic asures to save ourselves from destruction. rist is much mentioned, but these sermons mainly humanistic in their stress on man's iving to save himself. The workmanship and chanical features of the book are beautiful. eresting biographical notes on each preacher worth much.—*Faris D. Whitesell.*

"Laymen Speaking." Edited by Wal-ce Speers. Association Press. 207 gs. $2.00.

Talks by laymen on Christianity. The general ctions include (1) the personal and social ed for religion; (2) the layman in his per-nal life; (3) the layman in his church; (4) layman in his business life, and (5) the man at work in the world. Obviously such book would reflect widely divergent opinions. Harry Emerson Fosdick wrote the foreword d said that the future of the Church lies gely in the hands of laymen. If these par-ular laymen were the ones in whose hands at future rests, there would be little hope for future. Nowhere in this volume is the blood Christ mentioned, nor is the regeneration to found. There are splendid ideas in the book, t one can get them from philosophers, edu-tors, etc., and in better form. Most of the men, unfortunately, are no more able to ite on Christianity than I would be able to ite on electrical engineering. Occasionally ere is a glimmer of spiritual truth. Why it supposed that outstanding laymen of wealth, sition and influence are representative of lay-en generally is not easily understood. Some icklayers, school teachers, and street cleaners uld have done a better job for Christ than e authors of this volume.—*H. Lindsell.*

"Where the New World Begins." ımes Reid. Abingdon-Cokesbury. 218 gs. $2.00.

This book comprises a series of devotional ticles which previously appeared in the *British eekly*. They cover a wide area attempting to eet the needs of the human heart in those aces where the heart is most apt to fail. ıbjects like faith, despondency, trials, testing, ır and the like are included. They meet man ıere he needs to be met.

The book is highly enjoyable. It is intro-ective and brings to light some of the secret d hidden sins of men. It does provide nour-ıment and help along the road. While it is t a theological treatment one always looks r statements which will reveal whether the thor is conservative, modernist, or neo-super-turalist. One is hard put to discover whether is author is truly conservative, and one or o statements give rise to some doubt as to position. However, he is widely read, speaks th a message that has meaning to men and deserving of a hearing. It can be said that volume is marred by the author's apparent lief in organic evolution (p. 132) and at least e statement on the atonement requires fur-r clarification. "That is what he offers us the cross—the love that can set us free m ourselves. This is the cup of salvation." 67). One cannot therefore endorse the lume unqualifiedly.—*Harold Lindsell.*

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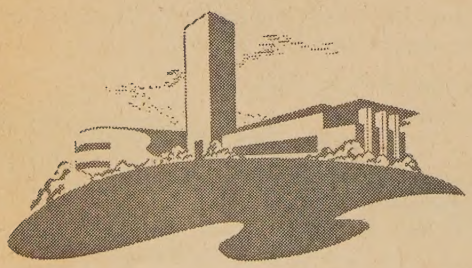

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